A Follow-up on Ethnocide and Genocide in the Chaco of Paraguay:  
A Tribute to Robert J. Smith

John M. Janzen

Many of us at the University of Kansas have known Bob Smith for years, as a steadfast colleague, gentle friend and scholar, who comes to faculty meeting regularly, can be found in his office at Museum of Anthropology, and who teaches courses on material culture, folklore, and religion. This is Robert Smith the campus academic who is retiring after this fall semester. But it is opportune to recognize him also as field researcher, world intellectual, and a person of compassion.

I had the opportunity this summer of meeting another dimension of Bob: the memory of Bob the fieldworker in the Chaco of Paraguay. Here he conducted research in 1975 among the Ayoreo on questions of ethnocide. It is a rare opportunity to trace the steps of an anthropologist to the field where he has worked, and to be permitted to encounter those who knew him there. It is also a somewhat delicate undertaking, for anthropologists of the sociocultural kind jealously guard their “fields” and their “people”, they are after all the “experts”.

No, I did not travel to the Chaco specifically to retrace Bob Smith’s steps. Reinhold and I spent a month in South America this past June because our daughter Marike was doing a year of service in day-care centers in the Curitiba area, working with Mennonites to provide support and nurture to children of poor Brazilian families in the hope of steering them into worthy lives rather than becoming street children. After two weeks with her, we journeyed westward to Asuncion and the Chaco to look at Mennonite material culture. Some of Reinhold’s distant, distant kin provided a contact. In the 16th century individuals of the Dutch Kauenhoven clan had migrated from the Vistula Delta on the Baltic coast; some went on to South Russia in about 1790, thence to Canada in 1874, and to the Chaco in 1927 where they founded Menno Colony on land of the developer Robert Casado. We had several names, and a family genealogy, and off we were to extend our horizons. I had also promised Bob Smith I would greet fieldwork guide Mateo, should we make it to the Ayoreo.

On Sunday, June 20, we drove from Loma Plata, in Menno Colony, with Walter and Elsa Kauenhoven Sawatzky and David Fehr as guide to Campo Loro at the northern edge of the Mennonite colony Fernheim. We drove over miles of dusty roads through bush, past cattle posts. Along the way we passed a herd of ostriches, and saw a puma in the distance.

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FROM THE DESK OF:
THE CHAIR

This is the last issue of Ab origine for which our colleague Robert J. Smith will be a full-time member of the department. At the end of the Fall semester, Bob will retire from the university and devote full-time to writing up some of the projects he has not been able to complete over the past ten or so years. One of these is outlined in John Janzen’s column in this issue and others concern his work in Latin America with other peoples and topics. Bob assures us that he is only retiring from teaching, not from his scholarly career which he intends to pursue full time. While this is certainly good for Bob and we wish him well, the department has lost a unique and crucial focus in our undergraduate and graduate training. Bob’s special expertise in folklore is not duplicated anywhere in the university nor his interest in material culture nor his detailed knowledge of the peoples and cultures of Latin America. There is a real gap in our curriculum in sociocultural anthropology beginning in the Spring semester without Bob’s course offerings. His departure from teaching and advising also has an impact outside the department, since his courses and academic contributions are integral to American Studies, Latin American Studies, and the Museum Studies program. It is not a cliché, but a fact, to say that Bob filled a unique place at KU and we will miss his contribution to our program. It is gratifying to know that he will still be in his office in the Museum of Anthropology, so that we can continue to interact with him. At least we can maintain some personal contact and, perhaps, now and then seek his advise.

To honor Bob’s contribution to the department, we are planning a dinner and lecture in the Spring semester. While plans have not yet been formalized, we intend to bring in a prominent scholar in anthropology to present a lecture, preceded by a reception and dinner. As plans firm up, we will be sending invitations to this event, which should take place some evening in late March. It is difficult to acknowledge all the good one faculty member has contributed in a single evening of recognition, but I hope this will be a fitting and memorable event marking Bob Smith’s retirement.

Finally, I wish I could report that we will be making an immediate replacement of Bob’s academic interests with an incoming faculty member. Unfortunately, we are not recruiting for any position this year. During the next semester, the department will be considering options and evaluating directions we want to go with upcoming recruitment requests and I hope a focus in Latin America will emerge from our discussions. In the meantime, we wish Bob, Celia and his family the best with this transition.

David Frayer
THE GSO CO-PRESIDENTS

Presently, the Anthropology Graduate Student Association is busy lining up speakers for this year, covering various aspects of Anthropology. Also, remember our weekly Brown Bag Lunches. These are from 12:30 - 1:30 on Wednesdays in 633 Fraser. Speakers and topics are posted on the 6th floor of Fraser. Anyone with an interest in Anthropology is welcome.

We would also like to extend the opportunity to become involved with the Anthropology Graduate Student Association. Through the Association, we give input on issues such as the improvement of the core courses and eligibility for teaching assistantships. Any Anthropology Graduate student is eligible and the notice for meetings will be posted on the 6th floor of Fraser and at the lab at Spooner.

Todd and Susan Butler

November 1993
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ANTHROPOLOGY

We are now accepting submissions of original work in anthropology (articles, research reports, reviews of books, films, or exhibits) from faculty, graduate, and undergraduate students.

Please submit three (3) copies of the work in the format of American Anthropologist to:

Kansas Working Papers in Anthropology

Department of Anthropology
University of Kansas
622 Fraser Hall
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c/o Chris Nicolay, Matt Hill, Jennifer Geisler, or Linda Greatorex

November 1993
carrying some newly captured prey in its mouth, and an armadillo bustling toward a thorn thicket.

The Ayoreo, as with all of the twelve or so Chaco Indian peoples, have moved into the Central Chaco, interspersed amongst the Mennonite colonies of Menno, Fernheim, and Neuland. The entire Chaco had been purchased by 1900, so throughout most of the twentieth century the Indian peoples were living in their own ancestral regions, which they no longer possessed. In the mid-twentieth century, as ranches, oil exploration, the Trans-Chaco Highway, and colonies of settlers spread in the Chaco, Indian lands were purchased or set aside by the Mennonite agencies or by government. Today, the Ayoreo own about 80 sq.km. in trust, and live in a settlement known as Campo Loro. Only a few are thought to be nomadic hunters and gatherers in the wilderness to the north, toward the Amazon. Most “came out” in the 19602 and 1970s.

Smith’s research explored the reasons for this decision on the part of the Ayoreo and other Indians of Paraguay. Together with Paraguayan anthropologist Chase Sardi, and under the general rubric of documenting ethnic genocide, Smith came to the Ayoreo.

For outsiders like us to really get to the Ayoreo at Campo Loro, one needs to deal with the New Tribes Mission, which established a station in Campo Loro in the 1960s when Norman and Linda Keefe came. As we arrived at Campo Loro, we first drove to the Keefe’s house, for we would need them to translate for us. Norman and Linda, and another couple, the Highams, met us as we drove in. We needed to get acquainted with them before we could carry out the purpose of our visit, which was to convey greetings from Bob Smith to Mateo, his Ayoreo guide back in the late 1970s. We needed to explain to them why we had come. Linda Keefe told us that “Robert Smith was the most honest anthropologist we’ve ever met.” Norman said they had had long discussions with Roberto about the Ayoreos and Christianity, and he had “seen the light.” Perhaps Smith was merely friendly and polite.

Linda Keefe’s remark about Bob was a major compliment. She mocked anthropologists in general who had studied everything about the Ayoreo, including their blood and head size; they were might tired of anthropological research. Referring to the likes of David Mayberry Lewis of Harvard, and Chase Sardi of Asuncion, she generalized that most anthropologists have their favorite theories they like to project onto the Indians, such as, that they were better off in the bush, or that they liked it there. On the idea that the Ayoreo had come out for fear of their lives, she thought they had killed more than been killed.

Norman Keefe, who was less defensive about anthropologists, said the New Tribes Mission had gotten lots of flak several years ago when the Christian Ayoreo from Campo Loro had gone with hunting weapons along to find some kinsmen in the bush and bring them back to “civilization”. These kin, on seeing them, shot and killed several, but the Christian civilized Ayoreo did not shoot back, saying they came in peace. The ‘wild” ones were persuaded, and came with them to Campo Loro. Keefe said that journalists, influenced by “leftist anthropologists,” had criticized the missionaries for sending out death squads to evangelize. He thought this absurd, because it was the Ayoreo themselves who had gone out for their kinsmen.

Norman and Linda Keefe had begun their work with the Ayoreo in the 1960s when most were still hunter-gatherers, and at a time when the Ayoreo had raided and
killed other Indians and Mennonites. The Keefes made contact with the Ayoreo, north or Campo Loro, persuading some to settle; others came later, sometimes waiting for elderly members to die before coming out; a few are still rumored to live in the bush, including a few old hermits. After settlement, the Keefes noticed, the numbers of elderly Ayoreo had increased. After the Ayoreo ceased the practice of infanticide to regulate population (some say because of encouragement by whites), the birth rate shot up. Campo Loro today has ca. 1,100 inhabitants, a three-fold increase from the 300 in the 1970s. Last year 58 babies were born. So clearly, the Ayoreo have not experienced genocide. But whether ethnocide has happened, is a more complex question.

Much of the region around the Ayoreo trust land is held or worked privately, so it's difficult for them to hunt. The Ayoreo have been quickly drawn into the larger regional and world economy. We saw an Ayoreo workers' camp not far from Loma Plata, separate from those of the Toba and the Lenguas, who also have camps near town. The Ayoreo's main economic activity is contract wood cutting for the Filadelfia powerplant, and a sawmill for log cutting, some of which they sell on the open market. They have cattle, and eight stores; they also make woven bags, feather ornaments, tools, and carvings for sale. Norman Keefe has played a central role in the Ayoreo transition from hunting-gathering to their niche in the modern economy. A senior missionary had advised him, he said, to limit or prohibit handouts, and to teach the Ayoreo modern skills. He had done that, he said. From his home in South Carolina he had bought a used sawmill for $200 and transported it to Paraguay—up the river, and overland on the railroad, and then inland on wagons. Today it serves well; they use the boards for their own houses, and sell some.

One part of the question on ethnocide was, were the Ayoreo still Ayoreo?

Norman Keefe agreed to take us to see Mateo who had been the leader of Smith's expedition. We drove through the large camp or village late this Sunday afternoon. People were seated in groups and before their houses, under shelters, around fires since it was "winter." A boys' volleyball match was in process. Mateo's house was at the far end. He came out with his family. Keefe told him I had come as a colleague of Smith's to greet him and find out how the Ayoreo were. Mateo said they were "strong." He was glad I had brought greetings from Roberto, and wished him well, in turn. I stood with him shaking his hand. He introduced us to his wife and several children, but they withdrew quickly when Reinhold began to photograph us two. It was a brief, but meaningful encounter, across worlds.

The Keefe's told me more about Smith's expedition: that someone had had along a transistor radio so they could listen ZB30 [Filadelfia radio]; that Smith didn't like this; that one of the Ayoreo in the group had read the Bible every evening; that Smith had wanted to go out to camp with them in the bush for three weeks, but stayed only ten days, because of diarrhea. Are these memories of your fieldwork true, Bob?

The women and men that had gathered around us asked if we wanted to buy cultural objects, and brought out woven bags, feathered headdresses, bows and arrows, scrapers, spears, and other typical Chaco hunting and gathering tools, of the kind that Smith had collected and which were on display in the recent permanent exhibit "The nature of culture" in the University of Kansas Museum of Anthropology.

Keefe said a woman at Neuland had driven the price up to ridiculous levels by creating a

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market for Ayoreo artifacts in Germany. A woven sack sold for 25,000 Guaranis [$14.]. Reinhold bought a green parrot feather ornament for 6,000 G [$3,50] from the woman who had made it.

Clearly the economy and material culture of the Ayoreo had changed dramatically. The question of whether the Ayoreo were still the Ayoreo also hinged on social and political organization. I asked Keefe about the organization of Campo Loro. Keefe said that another band ( from the Catholic Mission, westward ) had moved in due to lack of water. This had created new tensions, there had been some near fights recently. Campo Loro settlement would probably have to divide to keep the peace, since there was no overall institutional control in the whole camp. The old men who had been able to mediate inter-band conflicts had died. It had helped that most men were now Christian, and tried not to fight each other. But it was difficult to coordinate work projects like the sawmill or the cattle herd. There was a congregation and a school with some good teachers. However the missionaries played a central role in keeping the Ayoreo together, he acknowledged. So, despite the New Tribes Mission policy of cultural continuity with Christianization, the price the Ayoreo of Campo Loro have paid for economic transition and unity is a high degree of dependency on the Keefes. Judging from the manner in which the Keefes spoke about the Ayoreo, they liked it this way.

New Tribes is well aware of the importance of language and culture. Norman Keefe prided himself on his fluency in the Ayoreo language, which he pointed out was not true of a single anthropologist who studied them. A resident New Tribes linguist showed us her work on the Ayoreo New Testament, and spoke of how the Ayoreo had gained a fuller self-consciousness and appreciation for their language because of the many questions she had asked them. After a discussion of idioms, they said they hadn't known how rich their language was, and how full of variations. This woman, Alice X, had also heard of Robert Smith's good work; her sister had briefy studied with him.

But a discussion of the integrity of an Indian culture in the Chaco needs to take up the topic of shamanism, a notion that was anathema to the Keefes. Elsewhere in the Chaco, Indian development policy is more "progressive." The joint Indian-Mennonite agency ASCIM ( Asociacion de Servicios de Cooperacion Indigena-Mennonita ), headed by a group of Indian leaders and anthropologist Wimar Stahl ( Ph.D. Syracuse ), recognizes the importance of endogenous modes of leadership legitimation. Verena Regehr, who with her late husband Walter ( Ph.D.s both from Basel ) have written about Chaco Indians, actively advocate hunting rights and endorsement of shamanic singing. The Regehrs note a resurgence of shamanism in Chaco Indians. Among Chaco Mennonite educational elite a story was circulating of an Ayoreo man who went to his baptism assuming the role of the jaguar, and took up his position in a tree over the stream.

I suspect though that what is going on in education in the Chaco holds the future for Indians there. The ASCIM Indian teacher training institute at Yalva Sanga, in collaboration with the Institute of Comparative Education of the University of the Institute of Comparative Education of the University of Osnabrueck, Germany, has initiated a process intended to replace the paternalism in much Indian education with a non-directive approach. The top Indian teachers are researching and preparing a curriculum grounded in the story of Indian culture and
identity, with the goal in mind of achieving cultural restoration of Indian life within Paraguayan national society.

So, I think Robert Smith will be pleased to know that the Ayoreo have survived the transition from hunting gathering to industrial proletariat romanticism.

Smith's earliest fieldwork was in Peru, where he studied the festival, later published as The Art of the Festival, in the KU Anthropology Monograph Series. His third field study was conducted in Mexico, in 1980, where, in collaboration with the Anthropology Museum of Mexico City, he collected material culture of a Mexican peasant community for a collection and exhibition at the KU Museum. He organized, with Jerry Stannard, a Humanities Center Seminar on the concept of "the folk", the papers of which were also published as a volume in the Department's Monograph series.

Robert Smith has been a presence in anthropology at the University of Kansas for about 25 years. We will miss your courses, Bob, and your presence at faculty meetings. Bob, however, promises to be seen at the Museum on a regular basis. We wish you and Celia the very best as you venture into the next part of your life. I welcome further discussion on the Ayoreo and the Chaco.

Note from Robert Smith: Thanks, John, for the kind words. I think we all worry about whether our fieldwork can survive later checking out. As you say, a lot of the questions you raise need a lot of discussion. I suppose the basic question that remains is whether proselytizing is inherently ethnocidal. I'll be trying to work through this question in the next several years.

Publications:


1972b Licentious Behavior in Hispanic Festivals. Western Folklore 31:290-298.


1976b Irish Mythology; and Festivals and Calendar Customs, Chapters 1 & 6 of Irish History and Culture. H. Orel, ed. The University Press of Kansas, pp.129-146.

HAPPENINGS AT THE MUSEUM OF ANTHROPOLOGY
Alfred Johnson

Based on an evaluation of the significance of the collections, which now include 7000 ethnographic items and over one million archaeological specimens, in June of 1991 the National Endowment for the Humanities awarded a $320,463 grant to the Museum of Anthropology for installation of a modern heating, air conditioning, and ventilation system (HVAC). The NEH grant was matched by a slightly larger amount in State Funds. The goal of the project, which finally got underway in January of 1993, was to provide the Museum a constant environment with a temperature of 72 degrees and a relative humidity of 50 percent, figures judged by conservators acquainted with the varied nature of collections. At the time of this writing (September 1993) the project is nearly complete, although it has become apparent that final balancing of the system will probably be a lengthy process.

Staff members in the Museum will undoubtedly accuse me of understatement if I note that the various steps of the renovation have not been easy, but I am also sure that they will agree that significant improvements have been made. Spooner Hall, home of the Museum was built as the University’s first library in 1894. From the 1920’s until the 1970’s it served as the Art Museum and housed the Art History Department. A portion of the space was used as a dormitory during the 2nd World War. Throughout all of these usages, walls and partitions were added, but few removed. Consequently, renovation for the addition of the HVAC system became an opportunity to create more functional space and this was accomplished, especially in the basement archaeological laboratory.

Security was enhanced through the installation of interior “storm” windows — new double-paned windows which also function to help hold the relatively high humidity within the building. A plastic film, sandwiched between the panes, excludes approximately 95% of the ultra-violet portion of the light spectrum. A fiber-optic cable system throughout the building presently allows significantly improved fire warning and will eventually permit enhanced anti-intrusion security as well as computer networking. Lighting has been improved in many areas throughout the building through the addition of new fluorescent fixtures.

Much remains to be done, as indicated by the current University estimate of $3 million to complete the renovation of Spooner as a modern museum. To be included in this additional work are an elevator, repair and replacement of badly deteriorating exterior stonework, and numerous internal building improvements necessary to better accommodate staff, collections, and programs. A time table for this additional work remains to be established.
In the Meantime, we will continue to carry out our research, academic support, collection care, exhibit, and public education responsibilities in a significantly improved setting. Look for the following special exhibits and programs:

**1993**

**November 8 - December 8**

*I Born Again in America: Observations on a More Diverse Nation.*

This exhibit, developed as a result of research by Professor Don Stull of the K.U. Anthropology Department, explores the multicultural nature of America focusing on Garden City, the fastest-growing community in Kansas in the last decade. The exhibit will be on loan from the Kansas Interpretive Traveling Exhibit Service.

**November 16:** A special lecture by Professor Don Stull expanding on the "I Born Again in America" exhibit. The lecture will be held in the Kansas Room in the Kansas Union, at 7:30 p.m. A reception will follow at 8:30 - 10:00 p.m. at the Museum of Anthropology.

**1994**

**January 22 - April 10**

*The Menninger Collections of Tribal Arts.*

In 1993, the Museum received, from the family of Dr. Karl Menninger and the Menninger Foundation, a donation of 1300 historic and prehistoric artifacts from around the world. By way of saying thanks for this superb collection, a major exhibition is scheduled for the period January 22 through April 10.

**March 28 - April 1**

*Kansas Archaeology Week.*

In celebration of Kansas Archaeology Week, K.U. archaeologists and the Museum's public education coordinator are planning a series of special events.

**April 23 - July 30**

*The Town of Kansas.*

In 1992, archaeological excavations were directed by Assistant Curator Mary Adair at the location of the original settlement of Kansas City, now in the Old Town City Market section of the city. Recovered artifacts and archival photographs, dated between 1850 - 1900, depict the growth and development of the city as it responded to local and national events such as overland trails, steamboat travel, Civil War, westward settlement and railroad expansion.
Claude Hamonet:

Dr. Hamonet is a professor of medical rehabilitation in the Faculty of Medicine of the University of Paris XII where he is the Director of the School of Occupational Therapy. He is also the Chief of the Department of Medical Rehabilitation at du C.H.U. Henri Mondor et Albert Chenevier, Paris, France, and he is a doctor of social anthropology (Paris V). His research interests include: the exclusion of disabled persons; taxonomy of handicaps and disabilities; and medical anthropology (wealth organization, medical rehabilitation).

Joe McComb:

I am a graduate student working toward my M.A. degree in Genetic Anthropology. My research interests include genetic conundrums, creative time management, and problematic relationships in reality control.

Over the summer I journeyed to Colorado to participate in "step two" to my five-step plan for world domination. I also valiantly pursued all of my research interests.

Judi Banks:

I was informed that if I did not submit a summary of my summer experiences for the newsletter, then Dean, Kiersten, Chris, or Kathleen would write something for me. For that reason, and that reason alone, I had the incentive to get this in.

This summer I spent three months working at the Western New Mexico University Museum of Anthropology in Silver City, NM. I completed all of my internship hour requirements, and then some (the only tragic part of my story is that I was separated from my Li'l Willy all summer).

The Museum has the largest collection of Mimbres pottery in the world and one of my jobs was to locate the pieces and make sure they were entered in the computer. I also supervised (yes, it's true) work-study and summer youth students. Overseeing the summer youth students was actually good for me (it was definitely a great form of birth control). I gave tours and workshops to all age groups. I helped install new exhibits, and I was even able to create, research, and install one of my own!! I also attempted to analyze a human burial they uncovered in last season's field school. I went to all of the necessary events with the director (who has her Ph.D. in archaeology) — even the city council meetings. She tried to show me how they go about funding a small university museum; it's pretty amazing, as well as tragic. She took me on an archaeological tour of all the Mimbres sites in the area, and I helped excavate at the Old Town site. All in all, I learned a lot, and had a good time.

After my internship, my parents drove down to pick me up. My family originally settled that area (Reserve, NM was founded by my Great-great-grandpappy), so there is a lot of family and family history around there. We had a great time seeing all the sites, most of which are ghost towns now, like the town of Mogollon. When my dad told me he had to walk three miles to school by way of a mountainside, he wasn’t joking! The best quote, however, came from
my 85 year-old grandmother as we made our way into Mogollon. You see, to get into that town you have to drive up a narrow, two-lane (or wide, one-lane) road that's been cut into the mountainside. There is a severe dropoff and you have to go up about 4000 feet in elevation and then down again to get into Mogollon. As soon as we made our ascent and began to descend into the town, my grandmother informed us that she had been "knittin' buttonholes" the entire time and would continue to do so until we were safely on our way to Reserve (she didn't have the necessary materials). We laugheded until we stopped.

Sandra Gray:

Field work among the newly mature, or Raging Hormones. My documentation on and database for sexual maturation and social development of young American males was significantly enhanced by the three-month visit of my 18-year-old nephew. Consider insight gained as a result of such verbal interactions as:

"Don't use those big words—I'm from California."

"Aunt Sandie, is it your 'time' again? You're three days early!" (He developed a truly impressive understanding of the female menstrual cycle and associated physiological and behavioral adjustments.)

On expensive sports cars: "Sweet".
On peculiar tattoos: "Sweet".
On a group of coeds playing volleyball at the beach: "Sweet".
On my cousin's Harley: "Sweet".
On a particularly good performance at something called hackiesack: "Sweet".
On reading a book, and on my lack of microwave, dishwasher, stereo, VCR, and (by the end) TV: "No way!"

Fortunately, we did have a common interest in the game of baseball, and much tension was relieved by sitting in the bleachers at Kauffman stadium, although selecting the best seat often engendered some discussion. Spitting was a problem, as well,

Ken C. Erickson:

I am working toward my Ph.D. degree in Applied Anthropology and Linguistics. My research interests include bilingual education, school response to language diversity, acquisition of academic language, Lao and Vietnamese languages, beef packing, organizational change, and Kansas.

My daughter Heather just received a research assistantship in psychology at Washburn University. My spouse Jan created a middle school in her rural K-8 public school. We are moving soon to Lake Wabumsee on K-4 highway. Bring canoes and fishing gear and an adult beverage. We have a deck within reach of smallmouth bass.

I am seeking an anthropologist to tell me how to transfer files to the main frame using Kermit on the Macintosh. Any ideas?

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and we sat next to the 
bullpen only once—after 
which game I fully expected 
the stadium attendants to 
detain us until we had wiped 
the tobacco stains off the 
cement dividing wall. We 
finally reached a compro-
mise in which he spat into a 
bottle. This, of course, led 
logically to his re-using this 
bottle each game to see how 
full of tobacco-laden spit and 
sunflower seed shells he 
could get it in 9 innings of 
baseball. I do not know 
what his personal best was 
in this matter. Other 
researchers may criticize my 
lack of scientific commit-
ment, but the truth is, I did 
not care to know... He did 
catch a fly ball, and he did 
get on the big monitor in 
center field—almost more 
than he could bear. He had 
previously been terribly in 
love with a girl back home 
who had "done him dirty", 
but he recuperated nicely in 
about a week, and replaced 
her picture on his dresser 
with the baseball he caught. 
Very interesting, indeed.

In general, his reac-
tions to the opposite sex 
were of interest. My repeti-
tious (and annoying) 
response to his references 
to "chicks" was: "You mean 
the female of the species?", 
which he eventually trans-
posed to "the female 
species". And so they 
remained for the rest of his 
stay. I left well enough 
alone, without exploring the 
larger implications of his 
extrapolation.

I also noted that once 
he lost access to MTV, he 
developed the very peculiar 
habit of turning his walkman 
up so loudly that he could 
hear the music without 
putting the headphones in 
his ears. On the other hand, 
that is how loudly he played 
it when he had the head-
phones on. It is therefore 
possible that his negligence 
with regard to certain fairly 
straightforward assigned 
tasks had more to do with 
hearing loss than with con-
trariness.

A trip to the east 
coast to visit his grandpar-
ents was enlightening. 1800 
miles seemed to him to be 
just the distance one should 
travel to go bowling—which 
is what he did for most of the 
time he was there, although 
it was of little interest to him 
otherwise.

I found it extraordi-

ary that after he had 
washed the dishes, they 
were dirtier than when he 
began. He insisted that he 
was genetically incapable of 
doing dishes by hand. I 
etertain this as a possibility, 
probably a result of natural 
selection at work on the 
California population.

It was also illuminat-
ing to learn that what seems 
logical, is not. One would 
assume that a single rather 
vocal expression of discon-
tent over such things as the 
state of his room and of 
leaving dirty dishes in the 
sink would be adequate, and 
he would anticipate such 
reactions in the future. 
Obviously, the logic of 18-
year-old males is a different 
kind of species altogether. 
Fortunately, I will have no 
other opportunity to explore 
the matter further, as he will, 
in fact, be 18 only for 
another few months, and I 
will be able to move on to 
research among 19-year-
olds.

All in all, I must con- 

fess that this was a failed 
project. My ability to grasp 
the behavioral peculiarities 
of males of this age and 
stage of development is not 
at a level to enable me to 
construct a model for future 
investigation. To be quite 
honest, I have decided to 
discontinue my research in 
the matter entirely, as some-
thing totally beyond the 
understanding of those of us 
who have abandoned such 
behaviors to the deep, dark 
abyss of our forgotten youth. 
Infants aged 1 to 6 months 
are far less perplexing.
Robert W. Conard
(Bobby):

I am a graduate student working toward my M.A. degree in Archaeology. My research interests are North American Archaeology, faunal analysis, taphonomy, archaeology theory and method (yeah, right), and a slight leaning toward human osteology.

I am from a small cesspool along the Ohio River Valley called Louisville, in the horse-rearing State of Kentucky. There is nothing else of significance in my background, except ties to a juggling Mafia in Purdue, Indiana.

Lisa Martin:

I have recently completed my M.A. degree and I am currently working toward a Ph.D. in Biological Anthropology. My research interests include epidemiological genetics, population genetics, statistical genetics, and people in general.

I have completed two years of graduate work at the University of Kansas, and I finished my research on the genetics and environmental components of thyroxine. I spent the summer preparing my Thesis and working.

Mary Lee Robbins:

I am an M.A. student in Cultural (Applied) anthropology. My general research interests have been in the area of American Indian policy and law. For my thesis, I have been tracking developments in relation to proposed changes to the Federal Indian tribal acknowledgment process that is regulated by the Bureau of Indian Affairs. As a case to help understand the problems and politics involved, I am analyzing the 20 year struggle of the Snohomish Tribe of Indians for federal acknowledgment status. I am also in the process of preparing a paper for publication submission I presented at the Society for Applied Anthropology on Indian gambling businesses as a means of economic development on reservations.

Michael H. Crawford:

As usual, this summer was hectic and punctuated by travel between three continents. During the first two months of the summer I polished, updated and revised my volume *Antropologia* *Biolgia de los Indios Americanos* into an English version. Before departure for Siberia, I sent a copy of the completed manuscript to Cambridge University Press.

In late July, I attended the 13th International Congress of Anthropological and Ethnological Sciences (ICAES) in Mexico City. Philippe Lefevre-Witier and I had organized and co-chaired an all-day symposium entitled "Estructura Genetica de Poblaciones Indigenas Mesoamericanas." I presented two papers summarizing and concluding a total of 10 years of research in Tlaxcala, Mexico and in coastal Guatemala, Belize and St. Vincent Island. The titles of these presentations were: 1) "Genetic Success of a Colonizing Population: The Black Caribs (Garifuna) of St. Vincent Island and Central America"; 2) "Population Structure of Indigenous Populations of Tlaxcala, Mexico". I man-

Continued on Page 14
bled to return to Lawrence without the "urgency" that accompanies Montezuema's revenge!

In early August, I departed for Siberia, with a brief stop-over in Moscow.

From Novosibirsk, a Russian research team and I drove for two days into the Republic of Altai where we conducted fieldwork in a mountain village. This population was selected because of its extreme geographic isolation and the purported presence of the Asian-specific 9 bp mtDNA mutation. This deletion may play a pivotal role in the reconstruction of the patterns of demic expansions of Siberian populations into the Americas.

In early September (9th - 12th) the 4th International Human Genome Diversity Workshop was held in Alghero, Sardinia. Through the generous support of the National Science Foundation (NSF), I was able to attend this august gathering. The workshop was divided into an Anthropologists' and a European Workshop, each focusing separately on sampling strategies for the World and Europe. During the remaining two days, both the Europeans and the World anthropologists took part in the Global Workshop. The organizational, procedural, and ethical guidelines were developed for the eventual sampling of human genomic diversity. The prospects for this international undertaking appear to be extremely bright because of the support of the U.S. Congress and the Human Genome Organization (HUGO). Apparently the World portion of this research program will be sponsored by the Biological Anthropology Program of the NSF. The European sector has already secured funding and is actively engaged in training and research. This is the first truly international program of its kind and should stimulate both Biological Anthropology and Molecular Genetics for future decades.

Publications since Summer, 1993:


Will Banks:

I am a second year graduate student working toward my M.A. degree in Archaeology. I spent this summer in Lawrence. In May and June, I went with Brad Logan of the Museum and a small crew to Lovewell Reservoir near Mankato for two, five-day field sessions. The first five days started out as routine site survey and testing. However, on the next to last day we stumbled across a feature eroding out of the side of the road at a site which was not on our work schedule but which had been tested in previous years. We began to excavate this feature thinking it was a shallow hearth. Time was running out on this five-day session and many of us had to return to K.U. for finals, but the feature kept going deeper and deeper. By this time, we realized it may have been a bell shaped storage pit. Based on the artifactual remains and site context, the pit belongs to the White Rock Aspect which is believed to be early Protohistoric. We dug to a level of 40 cm below surface and had to cover the pit for our return in June.

In June, we devoted 90% of our time to finishing the storage pit excavation. The pit ended up being 110 cm deep, ~ 90 cm wide at the chimney and ~ 130 cm wide at the base. We recovered an abundance of lithic material (flakes, knives, scrapers, points) and also an abundance of faunal material. This included butchered bone, scapula hoes, a decorated bison rib, and a bison frontal bone.

The White Rock type site has never been dated and we recovered enough charcoal for at least two C14 dates. We are anxious to see if the Protohistoric label still holds for the White Rock Aspect.

The rest of my summer was devoted to processing the survey and excavation material. I did play volleyball on our infamous department team which proved to be fun. Although we didn't have a winning record, it was very enjoyable. In a nutshell that was my summer.

Betty E. Cook:

I am a graduate student in Cultural Anthropology working toward my Ph.D.. My research interests are women and reproduction, gender, human sexuality, political economy and philosophy of social science. I received both my BA in Psychology and my MA in Sociology from University of Missouri at Kansas City. I spent this summer reading every book I could to finish my comprehensive exam for my MA, and then I fell over. I got up and now continue to read here.

David Pieczkwicz:

I am a new graduate student, beginning the M.A./Ph.D. program in biological anthropology with Michael Crawford. I received my B.A. in anthropology with honors from Case Western Reserve University in Cleveland, Ohio in January 1993. I began my college career as an astrophysics major, but switched to anthropology in my second year when the collective efforts of several anthropology electives showed me the light. I carried a double minor in mathematics and astronomy, and have remained interested in the physical sciences.

I have been interested in computers and programming since grade school. For two years and a summer, I was a technician and programmer for CWRU's campus computer network, specializing in the Macintosh. During my last year and a half at CWRU, I was a computing consultant to the faculty and staff of the anthropology department there. I have experience on
a number of computing platforms, such as the Macintosh, DOS and Windows machines, and Unix systems, and can program in C, Pascal, and BASIC. A current side interest of mine is learning C++ and object-oriented programming.

During the summer of 1992 I assisted Bruce Latimer of the Cleveland Museum of Natural History in a study of a causal model of Scheuermann’s Kyphosis, a spinal deformity I suffer from. The project was so interesting to me that I expanded its scope and submitted my research as an honors thesis. The thesis, which also dealt with the evolutionary implications of the disorder, earned me honors upon graduation.

I spent this summer at the Santa Fe Institute in New Mexico. SFI specializes in the study of complex systems, using chaos and complexity theory to address problems in the modeling and understanding of physical, biological, and economic systems. I spent the bulk of my time on a project related to the case of a Florida dentist believed to have transmitted HIV to some of his patients. I created a program that simulates DNA mutation and creates artificial phylogenies. The program will be used to test hypotheses related to the dental case, in which novel and controversial techniques of establishing epidemiologic linkage were used. I also hope that the program will be of use to those studying phylogenetic construction methods, themselves an area of controversy. Also, I was peripherally involved in the development of a generalized, agent-based simulation platform.

Within the graduate program at KU, I hope to gain a solid foundation in biological anthropology, and gain experience in areas I did not have much formal exposure to at CWRU, such as anthropological genetics. The primary focus of the anthropology program at my former school is medical anthropology, and this focus has had a great deal of influence on my emerging interests in anthropology. Perhaps my biggest interest in the discipline is the study of infectious disease as it relates to humans. What are the long-term biological and evolutionary consequences, for both host and pathogen, of sustained disease presence in human populations? What aspects of culture affect and are affected by the presence of infectious disease? I hope to explore these questions through the development of mathematical and computer models of disease transmission, as well as studies of infectious disease in prehistoric, historic, and contemporary societies from a biocultural perspective.

Of course, my academic interests are not limited to the above. I am also interested in some of the metaphysical and philosophical aspects of evolutionary theory, especially as it pertains to humans, as well as subjects well outside anthropology, such as computer science, art history, and cosmonomy. I love chatting with people, and although I'll be in the Lab in Twente, don't be afraid to visit me. Look for the short, somewhat scruffy fellow with a small beard.

(Non-academic)
Interests: Internet cruising, Star Trek, reading and writing science fiction, classical and industrial music, "Golden Era" animation (Warner Bros., MGM, etc.), Phi Kappa Psi.
Akira Yamamoto:

During the month of June, I participated in the second Oklahoma Native American Languages Development Institute, which was held in Harrah, Oklahoma. Mary Linn and Jane Beall participated in it as our institute assistants. The Oklahoma Native American Languages Development Institute is developing programs to address the training needs of Title VII projects in Oklahoma, of which 36 are Native American language programs. The Title VII Short-term teacher training program extends over three years. It will provide Title VII program staff with specialized training during the summer at ONALDI and the follow-up activities throughout the year. This linguistic and instructional training program has become increasingly important for Native American teachers, academic anthropologists and linguists, and their students.

Kiersten Z. Fourné:
April 27, 1994: That was the date set for the first multi-racial election in South Africa. The announcement was made on June 4 1993, which happened to be the same day I was leaving the country. After my 8 month stay in this land of turmoil, I accepted this as a little goodbye gift. Unfortunately, my gift has turned out to be a regular Trojan horse: life has, apparently, become rather more hellish for some South Africans (including my very good friends) since the date was set. C'est la guerre.

Anyway, I initially went to SA to learn more about the archaeology and paleoanthropology of the region. I certainly DID learn all this (what a rich land!), but most of all I learned about ...politics: both the Nelson Mandela/FW DeKlerk kind, and the academic kind. Please forgive me here, I am not saying that our country is politic-less- OH NO! But when one steps outside their birthplace (and all those familiar politics), one tends to SEE more, as all you anthropologists out there should know. But South Africa is a particularly good microcosm of political struggle amongst several groups. Although most of the time, I wasn't immersed in fear, there were moments that had me actually thinking about who would come to my funeral.

Before venturing off to the wilds of Africa (this is a joke for those of you who have been to Cape Town or Johannesburg), I received my BA in Physical Anthropology in May 1992 from the University of Michigan. There, I enjoyed the tutelage of the grand and always-exhuberant, Milford Wolpoff. Needless to say, I think, my undergrad years were full of joy and pain- Milford being the inflictor of the latter more so than the former. But, alas, I came through with a strong knowledge of what I wanted to be: a paleoanthropologist.

Why did you come to Kansas, you say? Did I come to Kansas? Is that where I am? Believe it or not, I came to Kansas-by choice. I heard about that fabulous paleo prof, who sometimes doubles as a chicken-keeper, David W. Frayer. So, here I am, continuing to seek out my
purpose in life to be a professional student. So, I'll be around sixth floor Fraser, where I shall have a day-in and day-out blissful, glorious time studying my guts out for the next (less than) 8 years of my life. Eee gads. See ya around.

Barbara Tsatsoulis-Bonnekessen:

Barbara is a Ph.D. student in Cultural Anthropology. She is interested in ethnicity, development and gender, and is currently working on her dissertation. Writing, writing, writing...

Chris Nicolay:

I spent the beginning of this summer working for a company in Silver Lake, America, which manufactures communications headsets for police tactical units and military special forces teams. (So I sold out to the Man; it paid the rent). After pillaging my weight in office supplies, I returned my focus to academic matters. In August, I undertook a pilgrimage to the Cleveland Museum of Natural History, where I collected data from the Hamann-Todd collection of human and non-human primate skeletal material, from which I hope to construct an acceptable Master's Thesis. I measured skulls until I was cross-eyed. This semester, I can usually be found sweating over a computer terminal, or occasionally I may be sighted in 627 Fraser, demonstrating to introductory students in Physical Anthropology exactly how much chalk dust can cling to the human phenotype.

Susan E. Butler:

I am an Archaeology graduate student working toward a M.A. degree, and my primary interest is Midwest and Plains prehistoric peoples. I am especially interested in lithic and ceramic analysis.

I received my B.S. in Anthropology from Michigan State University. I have worked on prehistoric and historic sites in both the Upper and Lower Peninsulas of Michigan. After graduation I was hired by the National Park Service Midwest Archaeological Center in Lincoln, Nebraska. There I worked on prehistoric and historic sites at National Parks throughout the Midwest.

Dean T. Sather

SWM, I'm 28 years and a Taurus. I like fast cars, home-made beer, and disco dancing. I'm a third year graduate student on the fast track to a master's degree in archaeology. If you like the prehistory of the northern plains of North America and lithic analysis I'm the guy for you.

REMEMBER!
Pillage before you burn!

November 1993
Darcie L. Callahan:

I am a new graduate student interested in Philosophical Anthropology and plan to study with Dr. Hanson. I received my B.A. in Anthropology from Purdue University (1982) with minors in Psychology and Medieval Studies, and my M.A. in Cultural Anthropology from Northern Illinois University (1986), where I studied Neopaganism and the religion of Wicca for my thesis. My most recent accomplishments include a chapter in the book Witchcraft Today, Book Two: Modern Rites of Passage (Chas S. Clifton, editor; Llewellyn Press 1993) and the videotape Real Witches, based on my Boston public access television series of the same name. I hope to do my dissertation on “anything except Witches,” and to find a good chess partner. I am living off-campus with my cat Pan Piper.

Mary Ellerd:

I am a Biological Anthropology graduate student working toward my M.A. degree. My research interests include molecular genetics, and the biochemistry and genetics of delayed-onset diseases in humans.


My previous employment consists of a Surgical Technician, District Supervisor for 7-11 Food Stores, Orthotics Fitter, and other various sundry occupations.

My husband and I have relocated to Lawrence from Ft. Myers, Florida so that I may attend KU. Until August, I was a lifelong resident of West-Central and Southwest Florida, and my husband had lived there for most of his life as well. We have been married forever, and have two grown children. Our elder son lives in Cape Coral, a community adjacent to Fort Myers, while our younger son lives in the Raleigh-Durham area of North Carolina.

I have never seen snow and, until August, I had never climbed a hill; Florida doesn't have them. I look forward to seeing my first snow-fall, although I'm afraid it may be the last one that I appreciate; I'm too used to mild winters that last only a day- or two at a time. I really anticipate seeing an Autumn and Spring, seasons which pass by unnoticed in Florida.

And, I do solemnly promise never to say “Back home in Florida, we did it..." ; nor “it was so much better back home", where everything was "just so much better" and "so much more efficient."

Todd L. Butler:

I am an Archaeology graduate student working toward a M.A. degree. My research interests include the role of lithic raw materials as a factor in human adaptive strategies and the cultural means of acquisition and exchange of raw materials in a prehistoric context.
am interested in exploring the relationship between lithic raw materials and lithic technology, and what they encode regarding settlement systems and mobility. I am currently working on the analysis of lithic artifacts collected from sites in the Niobrara and North Platte River drainage systems in Western Nebraska and would like to expand on this study, utilizing other Great Plains data.

I graduated in 1991 from the University of Nebraska-Lincoln with a B.A. in Anthropology emphasizing Archaeology. At this time, I had been employed by the National Park Service, Midwest Archaeological Center for several months doing data entry analysis for the computer program called ANCS (Automated National Catalog System). After graduation, I began fieldwork (excavation) and laboratory analysis of artifacts recovered from both prehistoric and historic sites within the Midwest Region. My work at the Midwest Center has taken me to many parks, including: Scotts Bluff National Monument (NE), Agate Fossil Beds National Monument (WI), Lincoln House National Historic Site (IL), and Ulysses S. Grant National Historic Site (MO).

Rumi Fujisawa:

I am working on my M.A. in Applied Anthropology. My particular interest is economics. I want to work for the Third World in the future. I am from Kagawa, Japan. After I graduated from Kagawa University, I worked for 3.5 years. Then I went to the University of Arizona to take some undergraduate classes in anthropology. My fieldwork for ANTH 783 has just started, and I’m very excited because it is going to be my first experience.

Li Jian:

I am a graduate student working toward my M.A. degree in Cultural Anthropology. I earned my B.A. in English from Southwest China Normal University, and was an Assistant Professor of Changsha Normal University, China. I received my M.A. in Liberal Arts from Lock Haven University of Pennsylvania, where I was also a GTA under Visiting Professor Status.

Teresa Hedges:

I am a M.A. student of Archaeology. I am interested mostly in rock art and zooarchaeology. In June, I went to a rock art field school in New Mexico. I worked on a paleo site in the Black Hills (39CU142). It was very cool. The weather was great: moderate temperatures and low humidity. Plus, the scenery of the surrounding area was won-
Ted Hamann:

I am a graduate student working toward my M.A. in Sociocultural Anthropology. Most generally, I am interested in the process of intergenerational transfer of habits and information. More specifically, I am interested in the role of schools and other educational institutions in that process. My thesis (if the topic is approved) will involve assessing the need and devising a plan for a family literacy program for Mexican immigrants in the pork-processing, oil-bust town of Great Bend, KS.

I spent the summer moving to Lawrence (from Kansas City Kansas), traveling to New England to visit family, and spending a week in a rural province of the Dominican Republic assessing a public health/leadership development/exchange program called Amigos de las Americas. I have spent the last two years leading a bilingual family literacy effort in KCK for a CBO there. Before that, I was getting a B.A. in Education and Latin American Studies from Brown University.


Kathleen Fuller:

I spent the summer reading approximately 200 articles for my Ph.D. in physical anthropology. Someday (soon?) I intend to turn that mass of research into area statements.

Zhang, Shu-Feng:

I am currently working toward a M.A. degree in Cultural Anthropology. My research interests include comparative management, symbolism, media culture, tourism, and culture change.

I have received a B.A. in Chinese and a M.A. in Chinese Classics (1978 - 1985). I was also a lecturer in Chinese language and literature at Guilin University, China (1985 - 1990).

Jeff T. Williams:

Jeff is a Ph.D. student in Archaeology. His main research interests include population genetics and archaeology. He recently returned from a year-long Fulbright program at the Universität Tübingen in Germany.
Mary Ann Domico:

I am a graduate student working toward my M.A. in Cultural Anthropology. My research interests include education and American ethnicity.

This summer I worked in Program Support for the Kansas State Board of Education in Topeka. I did on-site assessments of four foreign language programs in Kansas which received grants through the Foreign Language Assistance Program. I also analyzed data from surveys of schools in rapidly growing communities such as Lexington, Nebraska, Guymons, Oklahoma and Garden City, Kansas. I also helped prepare several reports, one of which was submitted as testimony to a Senate Subcommittee on education. In addition, I was a facilitator at a weekend conference on meeting educational needs in rapidly growing communities.

Jane Olsen:

It's a little hard to believe that now is the time for me to write a short paragraph for the ab origine. During the last FOUR fall semesters, I have somewhat wistfully observed the call for contributions hoping that I would arrive at this point but not quite sure! So, finally, I am officially a graduate student (M.A.) in Cultural Anthropology. (Most of the time I'm glad.)

My summer was spent doing supportive work with AileyCamp, a dance camp project sponsored by the K.C. Friends of Alvin Ailey. This is an ongoing commitment which may be incorporated into a research project. There are many areas of anthropology that attract my interest, but for now I would like to explore applied anthropology and anthropology of education.

After growing up in California, Iowa State became my home for undergraduate work. Now Chuck, Tundra and I live in Leawood. Tundra, our one-year-old Alaskan Malamute, tries hard to fill the "empty nest" left by Ted, in Colorado, and Beth, in Washington State. It is a good time to be doing anthropology.

Felix Moos:

As a professor in Cultural/Applied Anthropology, I am interested in the development in a communist society of a "socialist" free market economy. How are the dynamics of culture change operating in an essentially still closed, but declared more "open" society? Last year, I spent six weeks in Vietnam, and this past summer, I spent almost two months in China studying this issue.
Sobha Puppala:

I am a graduate student working toward my Ph.D. in Biological Anthropology, and my research interest is anthropological genetics.

In India, I completed my M.A. in anthropology and worked on a growth and nutrition project. I submitted a dissertation on a study of dermatoglyphic patterns (finger prints) on a caste population, the Brahmin of Vijayawade (Krishue district), in India.

Anne Holcomb Paradise:

I am working toward my M.A. degree in Cultural Anthropology, as of the moment. My research interests include costume, women's issues, and theater and dance.

I am a very new graduate student, returning 20 years after receiving my MLS. I wanted a subject large enough to include all my interests and I hope the core requirements will give me an idea of which paths I want to pursue.

Don Stull:

Don's article "Creating a Disposable Labor Force" appeared in the Spring 1993 issue of The Aspen Institute Quarterly. This volume reported on the presentations and discussions of the Aspen Institutes conference on "New Factory Workers in Old Farming Communities," held last April. Others with articles in the same issue are Roxanne Barton Conlin, president of the American Trial Lawyers Association, Newton Minow, former chair of the FCC, and George Bush.

Kelley Norman:

Kelley received her B.A. in English Literature from Washburn University in May, 1993. She is now beginning work on her M.A. in Cultural Anthropology.
Undergraduate News

During the 1993 fall semester the Anthropology Club wrote letters to the Misstro da Justicia and to the Ambassador of Brazil. We requested the full investigation of the 1993 Yanomami massacre that occurred between the Hemosh and Xidea villages within the Yanomami territory of the Roraima state. We also requested that those found guilty of this atrocious act be punished and that the Brazilian Government recognize the legal and physical demarcation of the Yanomami territory.

The Club has also hosted guest lecturers from different departments at the University. Dr. Jack Hofman presented a slide show on the summer archaeological field school that took place in Kansas, Oklahoma, and Texas. The slides showed work being conducted on bison kill sites at the Norton Bonebed in western Kansas, the Waugh site in Oklahoma, and the Texas Lipscomb site. We were also shown slides of Stockholm, Oklahoma, a historic post office site that was active from 1901 - 1914. Milan Hejtmanek, a visiting professor from Harvard, presented a lecture about the historic conflict that has taken place between Korea and Japan. He also spoke about the current state of relations between North Korea, South Korea, and Japan, and what the future may hold for these close neighbors. The Club also heard from Laura Herlihy about the time she spent in Honduras.

In addition to more lectures, a trip is being organized to attend the Arabia Museum. The Arabia was a pre-Civil War steamboat that had sunk, and was later excavated. The materials from the steamboat were in excellent condition and the Arabia Museum was built to house and display the artifacts.

Next semester, members of the Club are planning to attend a Meso-American conference at Loyola University, Chicago. Club members are also planning a return to the Cahokia Mounds, St. Louis. All are welcome to participate.
Seminar in Gender Issues in Anthropology

The main objective of the seminar is to provide an informal setting in which students and faculty may discuss current issues in gender studies. It should be emphasized that the selection of "gender issues in anthropology" as a seminar title does not restrict participants to topics that pertain to the practice and teaching of anthropology, but also allows an integrative, biocultural approach to gender relations and gender definitions in a wider social context.

The seminar will meet once every 4 to 6 weeks. Different days and different times may be selected, in order to accommodate as many interested individuals as possible.

The format of the meetings is a short, informal presentation (20 minutes or so) followed by discussion. We are, at this time, soliciting possible "presenters" of upcoming meetings. Two general topics for the coming semester have been suggested: "Women and Men in Non-Traditional Occupations", and "Women and Men in Science" (a recent report on women in science, in Scientific American, November 1993, is most discouraging). However, people interested in participating need not feel compelled to stay with those topics, as the seminar is still in the planning stages.

A memo regarding the seminar will be distributed within the next few weeks. If you would like to participate as a speaker/discussant, please return the form provided to Sandra Gray at your earliest convenience.


NEW STUDENTS

**Cultural:**

Darcie Callahan  
Betty Cook  
Lauren Eigenfeld  
Rumi Fujisawa  
Li "Lee" Jian  
Cameron Mueller  
Jane Olsen  
Carla Staton  
Shu Feng Zhang

**Physical / Biological:**

Jeanette Blackmar  
Mary Ellerd  
Kiersten Fourshé  
David Pieczkiewicz  
Sobha Puppala

**Archaeology:**

Robert Conard  
Ronald Brubaker  
Susan Butler  
Todd Butler

November 1993
POMP AND CIRCUMSTANCE

Anthony G. Comuzzie
physical/biological anthropology Ph.D. Spring, 1993
Genomic, Genetic and Morphological Variation in a Sample of Modern Evenki, and Their Relationship with Other Indigenous Siberian Populations.

Nancy L. Palmer
cultural anthropology Ph.D. Spring, 1993
The Impact of Maternal Education on Infant and Child Mortality and Morbidity in the Cameroon Grasslands.

Lisa Jeanne Martin
physical/biological anthropology M.A. Fall, 1993
The Genetic and Environmental Components of Thyroxine Variation in the Mennonites of Kansas and Nebraska.

AWARDS

Elaine Williams, doctoral student in cultural/medical anthropology, recently received a four-year National Research Service Award from the National Center for Nursing Research. These prestigious awards are granted only after an extensive application process and a stiff national competition.

Congratulations Elaine!

David Piecziewicz, master's student in physical/biological anthropology, was awarded a Madison A. and Lila Self Graduate Fellowship. The fellowship provides substantial financial support to incoming graduate students for a four-year period.

Congratulations David!
KU, Costa Rica university to extend exchange pact

By TIM CARPENTER
J-W Staff Writer

A group of Kansas University students and faculty last year excavated the first evidence of Costa Rican coastal hunting and fishing practices 1,500 years ago.

That experience — the result of a 25-year relationship between KU and the University of Costa Rica — "changed the way students on the dig," said John Hoag, KU research professor of anthropology and archaeology.

KU's study abroad program, the past will provide unique research opportunities and bolster the academic standing of both schools.

"This exploration of the University of Kansas all over the country has been in the oldest exchange in the Western Hemisphere," said Dr. Cathy McClure, director of KU's study abroad program.

The agreement will allow KU and University of Costa Rica officials plan to sign a new five-year exchange agreement.

KU's participation is contingent upon the complete agreement before the end of the fall semester.